The Bombay Guardian.

VOL. XVI.—New Series. SATURDAY, MARCH 5, 1870. [No. 1

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The report about Dr. Livingstone's death is completely disposed of by the publication of a letter received from the Portuguese trader whom Captain Cochrane mentioned as his authority. From this letter it appears that the trader got his information somewhere in the heart of Africa, in June 1868! We have intelligence from the traveler as late as June 1869.

—A correspondent of the *Times of India* suggests that wind-mills might be used to raise the water of tanks for irrigation. We have a good many large tanks in Bombay the water of which being almost undisturbed since the introduction of the Vehar water, stagnates and breeds disease. It would be a very good thing if our sea-breezes could be utilized so as to raise this water for the road-watering, to which purpose the Vehar water is now appropriated. If the inventive faculty among us is not equal to this problem, then let the Persian wheel or the bheestie be set to work. Some portion of the attention bestowed on the drains might be bestowed on our "pensioned" tanks.

—*More pedantry. Instead of "dogmas" we now have "dogmata." We fail to understand* why the Latin and Greek languages should have the exclusive privilege of bringing their plurals into the English language. Almost all our nouns belonged originally to other languages, and almost every language has its own peculiar forms of plural; and on the principle that forbids dogmas and mediums, we should have fifty different kinds of plural in this unhappy English language. But as every other language has powers of naturalization, why should not ours have them?

We have been favored with a copy of the Transactions of the Medical and Physical Society of Bombay for the 1869.

With reference to the letter from Mr. H. C. B. Barnett in our correspondence columns we must apologize for having thought him to be a clergyman, and must remonstrate with him for the charge of deliberate falsification brought against us. We published his letter in full so that every body could see his *ipsissima verba*. In our remarks upon the letter we said: "Mr Barnett's chief anxiety is lest the spilling of the precious blood of Christ by Church of England communicants should cover them with infamy in the eyes of Roman Catholics." We did once use the word 'shed' as a convertible term for the word 'spill,' because we understood that Mr. B. had just this idea in mind; we could not otherwise get any conception of the crime that excited such holy horror in his mind. This is what he said:

"I was much pained on hearing the report that Mr. Hubbard had committed the *awful sacrilege* he was accused of. He distinctly denies having ever been guilty of any such act as spilling the Precious Blood. I feel it impossible for him ever to have been voluntarily guilty of *such wickedness*."

Webster, under the word Spill, says:

"To shed; as, a man spills another's blood. This is applied to cases of murder or other homicide, but not to venesection. In the latter case we say, to let or take blood."

So that, if lexicographers know any thing about it, to spill blood means to shed blood. So much for the charge of "deliberate falsification."

A man heathenizes Christianity when he teaches that wine which has been trodden from grapes and allowed to ferment and made fit for the market by the usual processes, can be converted into the blood which belongs to the glorified body of Christ, through the words of "a priest," and that the grand means of communicating spiritual life to believers is the drinking of this Precious Blood, and that to spill a drop of it is a crime of portentous magnitude. And if Mr. Barnett is not able to see that this is heathenism, we regret it exceedingly for his sake, and would entreat him to search *the Scriptures*.

The Rev. Dr. Prime, who was lately in Bombay, describing his voyage over the Pacific from San Francisco to Yokohama, says: "On Friday night the 17th of September, we fell asleep aboard the steamer *Japan*. When we awoke next morning we found that it was Sunday the 19th." And he gives the following extract from the log of the ship: "Sunday, September 19th. Note. Having crossed the prime meridian, 180°, bound westward, Saturday the 18th is discarded being called by name and date next following above." Dr. Prime adds:

"There is in our country a sect of Christians called the Seventh-day Baptists, numbering several thousands, whose name indicates that they are cut off, or have cut themselves off, from their brethren by their conscientious convictions that the Seventh day of the week, or our Saturday, ought to be observed as the Christian Sabbath. Now if one of the members of that Church would accompany me around the world, having passed the prime meridian we should be in harmony on this point, we should both be keeping the same day as the Sabbath; for he, of course, would be conscientiously opposed to making any change of the day. He would be in harmony with the mass of Christians as we pass along homeward, but when we reached the United States he would be one day in advance of the Church to which he belongs. He would then be a regular first-day Baptist. So of the Jews, who strictly observe the seventh day as the Sabbath."

We remember pointing out a year or two ago the bearing of the fact above referred to on the question of the Sabbath.

The Rev. J. Paterson, late of the Bombay Harbour Mission Union, tells us in a letter from Bagdad, Feb. 5th, that he has just returned from a visit to Mosul, distant 300 miles. He performed the journey on horseback in eleven days. He took with him 100 Testaments or Gospel portions and placed them as he had opportunity in the hands of the leading men in the villages on the route. At one place the road was infested with robbers and an escort was necessary, but when they got near the place of danger three of their four protectors judged it prudent to retire. Mr. P. and his friends declined following this example, preferring to flee in the direction in which they wished to go, and urging their horses to the top of their speed, escaped the dreaded Hummawind, for whom dead or alive, the Pacha offers a reward. At Mosul Mr. Paterson preached on Saturday evening, on Sunday twice, and on Monday evening, to the Native Presbyterian congregation, his addresses being interpreted. About 90 were present on one occasion. The females were in a railed-off place to the left. The congregation had not been visited for about three years. Many of the congregation came to bid him good bye, on the banks of the Tigris, when he started to return. A number of Testaments were sold by the Colporteur, about 40 being taken for the Jacobite children. The Bishop bought one himself, and by the aid of an interpreter Mr. P. had an interesting conversation with him. Some Testaments were sold to Roman Catholics. Mr. Paterson of course visited the ruins of Nineveh, and was much impressed with the way in which the divine predictions concerning that city had been fulfilled. "I will make thy grave," God had said in the days of her pride, and very effectually has her grave been made. Abundant rain fell, and the traveler was enabled to descend the Tigris by boat in four days. Mr. Paterson speaks in high terms of the kindness shown by Mr. Rassam, the Consul at Mosul,

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The *Indian Church Review* says:

"There are those amongst us, who still halt between two opinions. They often call themselves Catholics, and would feel insulted if any one ventured to call them Protestants; yet, while such talk much of Church Order, and Church privileges, a little questioning will prove that they are at best very *unreal* Catholics; for they still claim for themselves, practically, the great Protestant 'Right of Private Judgment;' *i.e.*, the Catholic doctrines they do hold, because they commend themselves to their private judgment, and the Ritual they advocate is that which their private taste most approves. A *real* Catholic accepts and embraces every doctrine which the Church teaches as *of faith*, because She is the pillar and ground of truth; because She is founded upon that rock, against which the gates of Hell shall not prevail; he believes, as good Dr. Pusey expresses it, '*explicitly* all which he knows God to have revealed to His Church; and *implicitly* (impliciter) anything, if He has revealed it, which he knows not. In simple words he believes all which the church *believes*.'"

And yet, what is the following from the

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same article, but an appeal to Private Judgment?

"How different might be Christendom's opinion of the Churches of our Communion, were this class to cast off their *unreality*, and to throw themselves generously into the great Catholic movement! Other Churches would then see all the signs which betoken life; while Protestants seeing crowded Confessionals and Altars, and multiplied celebrations, would speedily learn that Baptismal Regeneration is not necessarily a soul-destroying dogma leading to self-confidence and formality; but, on the contrary, that those who most firmly believe in it, are also those who are most conscious of their frequent falls and of their inability to do anything of themselves to save themselves, and of their need, therefore, of having recourse to the Fountain open for sin and uncleanness; while for their spiritual nourishment and growth in grace, they feed on the Precious Body and Blood of Him, who is all Grace; even though they might not be convinced that the Catholic Sacramental theory is the true one, they would perceive that it is not exposed to the dangers, which a mere belief in Baptismal Regeneration certainly is exposed to. Would that we could hope that these feeble lines will induce even a few to make up their minds to give up their private judgment and tastes and fancies, and to take up boldly their cross and follow Christ; the burden looks heavier than it really is before being touched, but it will be found to be but light when once bravely taken up, for Christ will share the load. The mind but requires to brace itself up to bear a sharp pain for a little time, to obtain relief from a dangerous malady."

It would seem that our contemporary only objects to private judgment when it is not satisfied with what satisfies him. He would have Anglo-Catholics to be such a consistent and earnest and holy body, that others shall be constrained to see that they are of God; in other words he would have them give good evidence of the truth which they profess. Now what does Protestantism require but evidence, the best that the case admits of. The moment you admit the appeal to evidence, you admit the appeal to private judgment. In almost every page of the word of God we find this appeal made: Prove all things; judge ye what I say. If we go to the true Church of Christ, she bids us search the Scriptures, but to do it prayerfully and in dependence on the Spirit of God; if we apply to a body called the Church and get a different answer, we have good reason to believe that that is not the Church, her answer being different from the teaching of Christ and of the apostles. Take for instance the doctrine of Baptismal Regeneration: we want to know whether this is a truth or a falsehood. Our contemporary says, Wait till we have persuaded those who have been baptized in our system, to lead very holy and blameless lives, and then you shall have evidence that it is a truth. Meanwhile we are surrounded by myriads of baptized persons whose lives give no evidence that they are the children of God. Surely, the simplest way would be to go to the Master, and ask him if it is true or not; to turn to his word which he has given to be a lamp to our feet, a light to our path.

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THE GREEK CHURCH.

The English Church Union has presented an address, in one of the vestries of York Minster, to the Archbishop of Syra and Tenos, in which they express a hope "that the visit of the archbishop, and the reception given to him in this country, might be a faithful omen of friendship on both sides, and a communion of the Churches, locally separated, indeed, but the same in faith and apostolic order." The Archbishop added that his heart went entirely with these proceedings.

To the churches which were planted among the Greeks of Asia Minor, the great Head of the Church sent letters by his servant John, in one of which he said, 'Thou canst not bear them who are evil; thou hast tried them who say they are apostles, and are not, and hast found them liars'; and in almost every epistle he refers to some who were preaching false doctrines or leading false lives, and either commends the churches for their repudiation of these, or condemns them for tolerating them. It cannot therefore be Christian charity or fidelity to Christ, if we give the right hand of sympathy to churches that are not truly apostolic. When the Archbishop of York countenances a declaration made to an Archbishop of the Greek Church by English clergymen, to the effect that the English and the Greek Churches are the same in faith and apostolic order, it becomes a very serious question what the faith of the Greek Church is. When we have sought this out we find that it approaches somewhat the faith of certain Sacramentarians in the English Church; but it differs widely from the thirty-nine articles.

The Greek Church says: "We believe that after the consecration of the bread, the bread is *changed, transubstantiated, transmuted, transformed* into the very true body and blood of our Lord, and that the wine is *converted* and *transubstantiated* into the very true blood of the Lord.—Further, we believe that this is a true and propitiatory sacrifice for all the quick and dead." *Article XVII. of the* Council of Bethlehem. The Greeks pray to the Virgin Mary and the Saints, and use pictures in worship; and attach great importance to Confession and Fasting. The Greek Church allows Prayers for the Dead; requires Penances; encourages Monasticism; does not forbid the Scriptures, but insists quite as much upon the importance of tradition and upon the decisions of Councils; and calls herself "the One Holy Catholic and Apostolic Church." Without baptism they deny all possibility of salvation, even of infants. The people are required to prostrate themselves before the sacred elements.

There have been Protestant missionaries laboring in countries where the adherents of the Greek church are numerously found, and some of these adherents have received the Gospel preached in its simplicity; how have they been treated by the Greek Church? They have been sternly repudiated and denounced and persecuted, and in every way it has been made manifest that that Church has no patience with those who take the Gospel pure and simple as their rule of faith and directory of life.

True charity does not require us to put out our light because our neighbour has no light of his own, or to substitute a tallow candle for our gas light because our neighbour is thus poor in light; but rather to give him of our light, to give him freely what God has freely given us. Neither does true humility require us to depreciate the light which God has given us and praise that of our neighbour, but to realize that we are by nature the children of darkness and owe every thing to sovereign grace and are meritoriously just where all our fellow-men are. The faith and the apostolic order that are worth clinging to, are those which teach us to walk in love towards all our fellow-men by walking according to the counsel of Him who is the supremely loving One. We may find much that is true and good in the Greek system; where is the system in which we shall not? but it would be a fatal error to weigh the true and good against the false and evil and consider it an offset. If an individual or a church has not that which is essential to salvation, or has it neutralized by some associated error, it matters little how much there may be of truth and goodness in the system; matters not, we mean, as regards acceptance with Christ. Say that there is a boat in mid-ocean, and no sail within thousands of miles; those in it may be strong and wise men, but of what avail will this be if they have no oars or sail or food, or have these insufficiently. Our Lord looked upon the rich young ruler who sought him so demonstratively, with love, we are told; yet the rich youth turned away from the narrow path which Christ indicated as the one leading to life.

If the members of the English Church Union would study prayerfully the 17th chapter of John, and if necessary, the truths which lead up to that chapter, it may be that God will show them that they have not yet got hold of Christ's idea of union, and will anoint their eyes with eye-salve to see numbers of His children a good deal nearer to the Church of England than the Greek Church is.

The English Church Union has made it its special vocation for some years past to pray for the re-union of the Greek, Roman and Anglican Churches. This re-union can be effected by a change in the views of two of the churches. *If the Church of England could* be persuaded that her faith and that of the Greek Church is the same, one great barrier would be removed. But in order to this, she must be persuaded that she has been hitherto in great darkness as to what her faith really is.

The Greek Church has all that is necessary for salvation, in the Gospel; but unhappily, she has a great deal more; and it is this great deal more that has her special attention and confidence. Faith in Christ becomes something very different when we add to it faith in other heavenly mediators, faith in priestly power, or faith in our own poor works.

THE SECOND ADVENT.—VI.

As the days of Noe were so shall also the coming of the Son of Man be. Matt. XXIV. 37.

Can we reasonably interpret this of the destruction of Jerusalem by the Romans? Was that in any sense a coming of the Son of Man? Some will remind us of the announcement already considered, that among the very hearers of Christ were those who should see the Son of Man coming in his kingdom; so that there must have been in that age some event to which this language was applicable; and besides, the destruction of Jerusalem is abundantly spoken of in this chapter; and the question of the disciples related to it. Let us see then if we can find in that event an adequate correspondence to this language.

The overthrow of Jerusalem and of the Jewish nation was indeed a most remarkable event. There was a great controversy going on for thirty-five years between the Jews and Christ's disciples. The former affirmed that

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they had done rightly in crucifying Christ, and had not in the least forfeited the favor of God by it, but on the contrary had established a new claim to His regard by their zeal for the truth and their observance of the law which required them to punish false prophets. The Christians, on the other hand, insisted that they had cut themselves off from all the privileges of the people of God by putting to death One who was so manifestly the well-beloved Envoy of the Father; that the Truth was incarnate in him, and they openly and deliberately created a great gulf betwixt it and them by crucifying him and by continuing to justify the act; and they assured them that the overthrow of their national polity with the utter destruction of their temple, was merely a question of time; come it assuredly would, and probably very soon. We shall see, was the reply of the Jews; and meanwhile they continued filling up the cup of their iniquity and of their impenitence, by persecuting the followers of Christ. They were persuaded that the destruction of their holy city and beautiful house, was now an absolute impossibility, whatever might have been the case of old when the Sabbath was broken and idolatry disregarded; it was purely impossible that their God, Jehovah, should ever allow these wretched Galileans such a triumph as they would be sure to have if that terrible judgment were to be; so they went on saying, His blood be upon us and upon our children. The Jews were very widely scattered among the nations; there was perhaps a greater number of them beyond the limits of Palestine than within it; but they all felt themselves to be one nation by their common interest in Jerusalem, which they tried, if possible, to visit at least once a year; whatever affected Jerusalem made itself felt in time in the most distant and isolated Jewish family of Illyria, Spain or Media.

Well, destruction fell upon Jerusalem. Their unbelief hindered the Jews from attaching importance to indications that were certain signs to others of the coming calamity; and it fell upon them like a thunderclap. The population of the city was enormously increased at the time; for it was regarded as pre-eminently the place of safety. Their miseries went on culminating till they reached a pitch the like of which had never been known; still they were confident that God would presently appear and deliver them from the hands of these miscreant heathen. In the providence of God, we are furnished with a marvellously detailed account of the condition of the city during the siege, written by a Jew; and for anarchy and oppression and the rivalry of wicked men and the mastery of the vilest and most corrupt, we can only find a parallel in the French Revolution. They that had faith in Him who had prophecied these things, were not taken by surprise; when the evil marched through the land they broke away from their unbelieving associates and made their escape beyond Jordan; two were ploughing in the field,—one was taken, the other left; two women were grinding at a mill,—one was taken, the other left.

The city was taken; the Jews were crushed beneath their towers, and their blood flowed in the place of sacrifice, according to the warning given by Christ (Luke XIII. 1-9); the temple was destroyed; the Jews were carried captive; Judea became a Gentile province. A thrill of horror went from country to country, and from city to city, wherever there were Jews to hear the appalling news, throughout the world; and how was it possible for them to hear of this tremendous and unprecedented judgment without thinking of Christ and of his words and of the words of his crucifiers? Next door or over the way or in the next street, there were Christians whose minds were full of the words of Christ, and whose very looks would seem to say to them, Did we not tell you that thus it would be? Is God not bearing testimony from heaven to the truth of our message? Is it not certain now that Jesus is the Messiah? Jerusalem is not; but He whose presence constituted the glory of Jerusalem, bids you seek Him in his Son, and find in Him more than the fulfilment of all your expectations. Many of the Jews, in many parts of the world, were doubtless at this time converted; and there might be heard the echo as of a great shout from heaven, Now is come salvation and strength and the kingdom of our God and the power of his Christ.

Well, shall we content ourselves with this verification of the prophecy of Christ, As the days of Noe were so shall also the coming of the Son of Man be? Our Lord had uttered these words previously (Luke XVII. 27), and had thus expanded the idea: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." We are told that the Christians in Judea, when Titus led his hosts to Jerusalem, being forewarned, fled to Perea; the Jews were left to themselves, and the judgment of God had free course. Yet it is not possible that we should content ourselves with this exegesis. The Jews, as a body, did not certainly understand their calamity to be a coming of Christ into his kingdom. The great majority of them persevered in their rebellion against him, denying him all title to kingship. But the prophecy speaks of a manifestation of his kingship that should be conspicuous, conclusive, universal. In the day when the Son of Man is revealed; literally, in the day of his apocalypse; his glorious unveiling, was an event as much looked for by Christians, after the destruction of Jerusalem, as before; the book of the Apocalypse was written, probably, twenty years after.

What do we learn from these references to Noah and Lot. There was the message of God to their contemporaries, patiently and persistently delivered during an appointed but uncertain time; disbelieved and disregarded by the many, who acted in all respects as though the predicted event was an impossibility; some goodly structures were, it may be, in process of erection in the broad places of Sodom, and foundation stones were being laid with much ceremony; then suddenly, to the amazement and confusion of the unbelievers, the power and majesty of the Lord were made manifest; men then remembered the word which they had heard and despised, and which had turned to their condemnation. This does not look as though the event spoken of as the coming of Christ in glory, by himself and by the apostles, was to take place when his Gospel was universally triumphant, and when all men were rejoicing in the message preached by Christ's servants; but on the contrary, as though his evangelists, scattered abroad through the world, should be surrounded by unbelievers and gainsayers, or by men professing the truth but denying the power thereof, men at all events not conformed to the will of Christ and not giving proof of their lealty towards this divinely-appointed Heir of all.

WHAT IS TRUTH?

He continued all night in prayer to God. (Luke VI. 12.) This was the night before he ordained the twelve apostles. This was the secret of all their subsequent usefulness. The church of Christ is founded on the twelve apostles; and these foundation stones are laid in Christ's prayer. In them was ignorance, sinfulness, fear of men, self-confidence, in a word all unfitness; in Christ was all the fitness they needed; and how was this communicated? simply in his words of instruction? no; it was by prayer that the chasm betwixt himself and them was bridged over, and a way found for the transfusion of his own wisdom and zeal and fidelity to them. 'I have prayed for thee that thy faith fail not,' he said to Peter just before his Passion; yes, even so long back as this night preceding the ordination, he had prayed for them. In praying for them he was praying for all that was linked on to their agency, for the church in all lands, through all ages. Of his fulness have all we received. And how shall others receive of our fulness? Let Christ teach us to pray for them, even to pray all night for them. Christ was surrounded by crowds of people all the day long, and could only find at night this opportunity of prolonged private prayer. Have we a heart to improve our opportunities in this respect, and, when we have them not, to make them, by the sacrifice of ease and comfort? Let us not suppose that good is cheaply done in this world. The doing of good is the vocation of God himself; it is a marvelous privilege accorded to sinners that they should be permitted to engage in such divine work; so far from its being a condescension on our part, we mount up to a high level when we get the heart to do 'the works of God.' To do good after the world's fashion, may not cost much, neither will it be of much value; if we would really do good to our neighbour we must come to him through God. It was only by an avenue of prayer that the wealth of Christ's nature could make its way to the hearts of the apostles; and it is by that avenue only that we can impart of our fulness to our fellow-men.

His disciples came unto him. (Matt. v. 1.) We see by VII. 28 that all the people heard this sermon. He had no secret instructions for his disciples; there was no exclusion of others. All might hear without note or comment save his own, Christ's word; a privilege now denied to Roman Catholics.

Blessed are the poor in spirit. (3.) Men are naturally rich in their own conceit, not with respect to material goods, but with respect to their own goodness, wisdom, importance. Happy are they who have been divested of this imaginary wealth and made sensible of their spiritual emptiness and helplessness.

(3-12) The kingdom, the inheritance of the saints, the vision of God, comfort, mercy, righteousness, glory, all these were in Christ. In him are all things pertaining to life and glory. But almost all hearts were barred against him and his goods. Self-sufficiency, instability, unlovingness, fear of man, impurity, these closed the doors of men against him. But He has many keys at his girdle; in this very sermon he use the key of the law's spirituality to convince men of sin, and get at their self-complacency and cast down their pride. He gives the poverty of spirit which he pronounces blessed. He has not merely consolation for those that suffer; but faith in God whereby men shall draw upon themselves the wrath of the world and get a title to consolation. Merely to come into this world and tell men that God has precious gifts for the meek and poor of spirit, would be but an aggravation of the world's evil; like saying to the blind 'here are beautiful words if you will only read them.' But in this model sermon Christ teaches all sermonizers not merely

what good things to exhibit to men, but the process by which we are to seek to induce them to take these pearls. There is a sentry at the door of man's heart who challenges and takes aim whenever any one would enter with contraband goods, that is, with goods from heaven; this soldier must be dealt with; we must know his weapons and disarm him as we best can. The righteousness of the Scribes and Pharisees barred not only the way to their hearts, but to those of multitudes that believed in them; and Christ proceeds to cope with this particular enemy.

Woe unto you that are rich! for ye have received your consolation. (Luke VI. 24). Luke has a brief report of the Sermon on the Mount. Most probably, our Lord repeated the substance of this discourse often during his ministry; the truths contained in it being of such vital importance and constituting such an essential feature of the Gospel. In every beatitude there is the alternative woe implied; these woes are not expressed in Matthew; Luke gives us some of them. The rich are they who are rich in spirit, have a feeling of sufficiency, the opposite of a sense of destitution. And as men are constituted it may safely be said that in the great majority of instances, the men that are rich in worldly goods have this sense of sufficiency. It was worldly prosperity that proved a snare to the Laodiceans; well to do in the world, they became uplifted and forgot their spiritual nothingness and unworthiness.

Woe unto you when all men shall speak well of you (Luke VI. 26). These are the words of Christ, the words of divine wisdom. Are they accepted of this generation? No more than they were by that which crucified him. How strangely it would sound to hear commisgration expressed for some one because all men admired and commended him. But if we speak and act so as to bring home to the consciences of men the truths which they are transgressing or neglecting, they will regard us as their enemies. Their ingenuity has been exerted for years in schooling their conscience into a toleration of the things which they like, and just when they are congratulating themselves upon their success in this arduous and delicate matter, you come along speaking the language which they have taught their conscience to forget, and straightway an ominous response is heard within; how then shall they not regard you as an enemy and do their best to get rid of you? But if all speak well of you, it must be because you do not come to the help of their imprisoned consciences. Was there ever a more beneficent being in the world than Christ? Whatever town he came to, multitudes of blessings found their way to the different houses where the sons and daughters of affliction were laid low with disease, were blind or halt or dumb or possessed. Was not this the way to all hearts? Surely he will enjoy unbounded popularity. On the contrary he was despised and rejected of men. They valued exceedingly the blessings he bestowed; but all these weighed little against his unpardonable disparagement of their goodness and piety and moral sufficiency. And woe unto his disciples of this day who in like manner make war upon man's self-glorifying religion. Woe from the world is against them; they are denounced as narrow-minded, canting and fanatical. But the servant is not greater than his master.

Correspondence.

To the Editor of the Bombay Guardian.

SIR,—I have just seen in the *Madras Observer*, that you have done me the honour of republishing a letter I recently addressed to the *Indian Church Review*; you have also thought fit to make certain comments on it, which are by no means flattering You accuse me in round terms of heathenism, and of heathenizing Christianity. Will you kindly define the meaning of the words *to heathenize* and *heathen*, and then point out in what respect my letter is open to such odious charges? I may also point out that you have in your remarks deliberately falsified the text of my letter, so as to make a point against me; I no where said anything about *shedding* the Precious Blood, the word I used was *spilling*; the Rev. Mr. Hubbard had been accused of wantonly throwing the consecrated species of Wine on the ground, instead of reverently consuming It, as the rubric of his Church directs. Of course I do, in common with all Catholics, believe that the Wine, after consecration, is the Precious Blood of Christ under the appearance of Wine; but to say that throwing the species of Wine on the ground is shedding the Blood of our Lord would be nonsense, and not English, whereas the word I *did* use is literally correct. Catholics do not believe that the Body and Blood of Christ are *really* separated in the Blessed Sacrament, but only mystically; what you accuse them of they abominate as a heresy. In conclusion, I beg to say that I am only an humble layman, and not a minister, as you appear to think.—Yours faithfully,

H. C. B. BARNETT,

Trinchinopoly, 19th. February 1870.

DEAR "GUARDIAN,"—We can only lament the past; but if you would satisfy yourself of the merits of coming Nos of Mr. Bailey's Magazine, please call here at the *Deccan Herald* Office, where I understand you may see the remaining Nos. for this year all ready except title page and articles bearing on local matters.

Why should an Agent of the Army Scripture Readers' Society be allowed by the local Committee to teach such monstrous sectarianism and deadly falsehood?—Yours sincerely.

PUNEKAR,

Poona, 3rd March 1870.

[We have little doubt, now that attention has been called to the matter, that the Local Committee will enquire how far these teachings are in accordance with the principles of the A. S. R Society embodied in their printed rules. ED. *B. G.*]

SIR,—Is it right for a Native convert to embrace the rules of Hindoo Society observed by Hindoos at their dinner parties, and dress a पीतांबर and sit to dine, and thus mock Christianity—so please ask——whether he is responsible for what he has done lately in——'sOart, and oblige,—Yours truly.

A MISSIONARY.

[We do not think it right to send questions by Post, *bearing*. We have struck out the names. We are glad to learn that Hindoos are beginning to welcome Native Converts to their dinner parties. Native converts may dress as they please, so that they do not offend against decency and do not create any false impression. The *pitamber* costume is, we suppose, the silk dhoter without any thing else. We cannot say that we think it a very seemly costume; it is, however, less objectionable where all are so attired than it would be among Native Converts or Europeans. We hope the gentleman referred to is careful to adorn the doctrine of Christ, and if so a concession of the kind mentioned to the usages of others, may be passed over on Paul's principle of becoming all things to all, that we may win some.—ED. *B. G.*]

Epitome of News.

SATURDAY, FEBRUARY 26, 1870.

—His Excellency the Commander-in Chief will, reports the *Englishman*, leave Calcutta on the 20th of next month for Bombay, where he will meet his successor, Lord Napier of Magdala.

—*Deccan Herald*: "A poor woman was found dead in a third-class carriage on the arrival here of the passenger train from Bombay, yesterday, at 3-50 p. m. It is said that she died of fever, which she was suffering from when she left Bombay."

There should be enquiry in such cases. Was the guard informed of her being in a dying state?

—The Austrian Lloyd's steamer *Apis*, the first of the new monthly line of steamers between Bombay and Trieste, arrived yesterday.

—The Educational Inspector spoke of the Scottish Orphanage at Mahim in these words: "Mr. and Mrs. Duthie kindly took me over the premises, and I was pleased to see that the children were evidently well cared for out of school as in school. I have never seen a school in India which had more of the home look about it, and came nearer to the English—I should rather say the Scotch notion of a well-regulated school."

The expenditure for last year was Rs. 18,780. We find no statement as to the number of pupils.

—Two Hindoos have been sentenced to be hung for the murder of an old woman in the Belgaum district. The murder was committed for the sake of her ornaments.

—The *Siam Weekly Advertiser* of the 16th December says that accounts had been received from the American missionaries at Chiengmaiin the Laos country which do not give very hopeful accounts of the success of the mission. The Laos people who had attached themselves to the missionaries had scattered, and two of the converts had been executed.

MONDAY, FEBRUARY 28.

—*Friend of India*: "Between Beawr and Todgurh there are two thousand people drudging on relief works for a pound of raw grain a day, a pittance barely sufficient to keep soul and body from sundering. For those who cannot labour there remain the jail and the poor house."

"Given an Aristophanes and how ridiculous could the present aspects of native society not be rendered by broad humour and keen sarcasm? Would not the Baboo who worships Comte and quotes Herbert Spencer by the page, perform his matutinal devotions to the Sacred River or join in the phallic rite of some clumsily carved image, with a feeling of dread that his name might be handed down to a ridiculing posterity, that it might become a synonym for incongruity between profession and practice?"

—*Overland Mail, Feb.* 4: Rochefort and his colleagues have not appealed, and their sentences are confirmed.—The Legislative Body of France has confirmed the Ministerial decrees restricting the temporary admission of iron and cotton tissues.—A deputation of about fifty English mayors has been warmly received by the King of the Belgians at Brussels.—Another shocking tragedy is reported from Paris.—An Atlantic cable telegram announces a revolt aginst Juarez in several States of Mexico.—Mr. Munster (Lberal) has defeated Major Knox (Conservative), at the Mallow election, by a majority of eight.—A severe contest is expected in the borough of Southwark between Sir Sidney Waterlow, Mr. Odger and Colonel Beresford. There have been some noisy assemblies this week.—Another repor of the murder of Dr. Livingstone has been received but it is discredited.—Major-General William E Baker, of the Indian Council, has received the honour of K.C.B.—Amongst the deaths recorded this week are:—Ex-Grand Duke of Tuscany; the Bisop of Kilmore; Lady Græme Elphinstone; Major-General E. Last, late 99th Regt.; Sir C. H. Darling, K.C.B.; Lieut.-General Goodsman; Lieut. Col Sir J.H.Cooke; Knight; Capt. N.C. Griffith, 16th Regt.; Sir E. C. Bisshopp, Bart.; Mr. W. H. Benson, late Bengal C.S.; Mr. E. J.Darley, late of Ceylon.

The rumours of weakness in the French Cabinet are again and again revived, and it is evident this Ministry is not ultra enough for the large mass of French Republicans. The Council of Rome continues to supply columns of gossip in a dull time; and it appears that the opposition to the Infallibility order is sufficiently strong to make the address in favour of it, which received 400 signatures, of comparatively little value, as a divided Council upon so important a dogma will not answer. The opposition sent their address, with some 140 signatures, direct through the Chamberlain to the Pope; and in this stole a march on the advisers of His Eminence, who were arranging for the settlement of the whole question in a secret way by a deputed few, so that Pius IX. might not be supposed to know of the opposition. The latest device is to introduce the Infallibility doctrine by a side wind—the Holy Father to become infallible in the eyes of the Church by the introduction into the Statute-book of certain declarations against those who, by appeals to other authorities, appear to deny it.

Sunday, January 30th, 150,000 persons visited St. James Park and 120,000 the Regent's, in hope that the ice would be firm enough for skating.—In St. James Park roughs and thieves assembled in great force, and the bridge across the lake was during the whole day the scene of great confusion and many robberies. An extra body of police was on duty, but every few minutes, we are told, "the combined forces of roughs and thieves and idle lads made rushes across the bridge, sweeping the police before them, and watches, chains, pins, and purses changed owners with amazing celerity. The police were almost powerless in the sudden rushes; and many persons, especially women and children were severely injured. This disgraceful scene continued, at intervals, from eleven o'clock in the morning until dusk.

The consecration of the Ven. Henry Mackenzie, D. D., as Suffragan Bishop of Nottingham, took place, on February 3, in the church of St. Mary. The Archbishop of Syra, attired in his vestments

and accompanied by his suite, sat near the altar.

A Mr. Perry has just died leaving Dr. Colenso £2,000 as a mark of respect.

The *Manx Sun* states that the Rev. A. Meeres, formerly curate of Kirkpatrick, Isle of Man, who was one of the Torrington Monks, has been received into the Church of Rome.

The *Record*, announcing the reception into the Roman Church of Mr. Rule, formerly curate of St. Paul's Brighton, observes that he bears "the honoured names of Martin Luther." It might have added that he was also the son of Dr. Rule, the eminent Wesleyan minister.

A memorial, signed by thirty-four gentlemen, principally connected with the Universities of London, Oxford, and Cambridge, among the best known being Mr. J. A. Froude, Professor Jowett, the Rev. J. E. T. Rogers, and Mr. Leonard Sedgwick, has been addressed to Mr. Gladstone on the subject of the indelibility of holy orders.

It is asserted, upon the best authority, that the dogma of the infallibility of the Pope will certainly be voted by the Œcumenical Council, and be promulgated as an article of faith to the Catholic world. The dogmata of the Immaculate Conception and Corporeal Assumption of the Virgin will follow, and the doctrines of the Syllabus will be formally endorsed.

Death has been busy amongst the bishops, if no one else has. Another—the eighth since the meeting of the Council—died the other day, and many are feeling the ill-effects of change of food and climate at their advanced years. The German bishops especially miss their beer, and find the wine of the country but a poor substitute.

—A writer in the *Times* on the loss of the *Carnatic*: "A careful consideration of the evidence given in this case gives some probability to the conclusion drawn by one of the nautical assessors—that the mistake committed was in 'shaping' the ship's course, not in steering it. It appears from the evidence that the course intended to be steered, from a well-defined position one mile east of Ashrafi Light, was S. 39 deg. E., true; but this, as the nautical assessors observed, is the course which leads to the reef. The course to clear the reef and the Island of Shadwan was S. 45 deg. E. true or S. 39 deg. E. magnetic. These numbers at once suggest the idea that the mistake was a mistake of the magnetic for the true course."

—*Friend of India*: "The Rev. C. H. Carpenter, after visiting 44 of the 58 Native Churches under his care in Bassein, thus describes their condition. 'While they very generally maintain the outward forms of worship and continue their contribution to the several objects which claim their help in full measure, many members of the feeble churches, having no faithful spiritual guides, have gone astray in pursuit of vain pleasures. Card-playing, poay-going, tatooing, and drunkeness, it pains me to say are not uncommon in some of the churches, while old superstitions have a hold upon a still larger number. Church order and discipline are very imperfect throughout the district. Moreover, radical changes are needed in the views and practice of many of the churches, as to the pastorate. Our sixteen ordained ministers are a band of excellent men, with fair qualifications and zeal for their work. Many of the unordained pastors are worthy men also, but there is a disposition of long standing to choose, as pastors, men ready to lead and assist in temporal matters. Then from clannishness, their choice is usally restricted to the circle of their own relatives and connections. The pastors, also often aim to transmit their office to their own sons without much regard to fitness.' On the other hand education is spreading and the Karens show a great fondness for part-singing which takes the place of the heathen poays."

—The *Sutya Dipika* tells of a religious impostor from Canara, who has lately been traveling in the Satara districts and has now come to the neighbourhood of Poonah. He professes to be a divine incarnation, a Ramswami, and offers to bestow blessings upon his worshippers. He does not allow himself to be seen by common eyes, sitting behind a screen, and does not speak. His attendants say that he undergoes three transformations daily, being a little child in the morning, a young man at noon, and an old man at evening. The people flock to him in large numbers, prostrate themselves before him, break cocoa-nuts, offer gifts and make vows.

—The *Madras Mail* says of the Bezwara mission that it is at once interesting and prosperous. "It was commenced by the Rev. Mr. Darling in 1858, and it must have cheered that gentleman's heart on Wednesday last to be present at a service in which 400 converts, the fruit mainly of his efforts, took part. The first convert, P. Venkyya, was made in 1859. He has ever since led a most consistent life. Moreover, 'the little one has become a thousand,' for the old man has been the means, under Providence, of bringing above 700 of his caste to embrace Christianity. There are now around Bezwara and Ragaphpuram about 35 villages where there are Christians, or those who are desirous of becoming such, and the movement continues to extend. Mr. Darling has been assisted for the last six months in his mission work by the Rev. A. Bhushanam, a native clergyman, who has in a marked degree won the confidence of the people. There are six mixed schools in different parts of the district. The native agency consists of the Rev. A. Bhushanam; an assistant catechist; 5 readers; 1 colporteur; 6 schoolmasters; and 3 school mistresses. The result of ten years' work, shown on the day of the Bishop's visit, speaks for itself."

—Gunnery practice at Madras seems very destructive. A 68 pounder exploded on the 21st, killing one gunner and wounding four.

Reuter's China Express; Shanghai, Jan. 25: Count Rochehonart, the French Minister, has visited Nanchang, the capital of Kiangse, *via* the Poyang Lake, and obtained satisfaction for some missionary difficulties in that neighbourhood.—Captain Blanch, of the ship *Newcastle*, has been committed for trial for murder, and D. MacAllister for being accessory to the murder of the late carpenter of that vessel. Captain Blanch treated the crew as in a state of mutiny when at Foochow.—The Yangtze river is very low this winter, and some of the larer vessels cannot reach Hankow.

Feb. 1: Another disturbance connected with French missionaries has taken place at Pantzehsien, a town in Anwhuy about 50 miles below Kinkiang, on the Yangtzse.

Reuter's Australian Express: A contract has been signed for a line of mail steamers from Sydney to San Francisco, calling at Auckland and Honolula; the first steamer leaves Sydney, March 26th, and San Francisco April 10th.

News received to-day from New Zealand is more reassuring. The rebel Chief Ti Kooti was at Patercre, hemmed in by Colonel McDonnell and the New Zealand forces. His escape is almost impossible. He had proposed a meeting with Mr. Firth for the purpose it is presumed of coming to terms, but the Government disapprove of the meeting.

—The *Japan Mail* of Jan. 29th gives some particulars of the loss of the U. S. S. *Oneida*. The sittings of the Court of Enquiry had not yet terminated.

"The *Oneida* left the harbour of Yokohama at 4 o'clock in the afternoon of Monday, the 24th Jan., and had reached a point to the northward of Kanonsaki light-house, which was distant about two miles, and bore S. 11 E., at about a quarter to seven, when a steamer was sighted on the starboard bow. She was then running with a fresh breeze under sail and steam at the rate of twelve or thirteen knots. As the two vessels were going in opposite directions at full speed they approached each other rapidly, and within a few minutes came into collision, the starboard bow of the *Bombay* striking the starboard beam of the *Oneida*, and staving in her quarter down to the lower deck. But the damage done to the American steamer was vital; in less than a quarter of an hour she went down in deep water, her officers, with an unsurpassed heroism, remaining at their posts and giving directions for the saving of the crew in the insufficient number of boats which a wretched economy had reduced them to. At intervals between the collision and the sinking of the vessel four or five guns were fired to make known their distress, the last at the moment when the muzzle of the piece was at the water's edge. The stern part of the vessel in which the rockets were kept had been carried away and the guns alone could be used to appeal to the *Bombay* for assistance. But they were fired in vain. No sound of them reached the English steamer as far as is at present known, and a noble ship, gallantly manned and officered by gentlemen who, in those few last moments of their lives raised to themselves an imperishable monument of fame, sank for ever. Nothing more touching can be conceived than the picture of that devoted vessel firing at intervals as the water gained on her, while the only care of the band of heroes in whose guardianship she was placed was to save the lives of their men and die at their posts. History has no more noble deeds than these, and if America is plunged in grief at the loss of some of her bravest sons, she may derive consolation from the lines which record with profound sorrow and admiration how nobly they died."

Out of 263 souls on board only 63 were saved.

—*Native Opinion* says there are 200,000 subjects of the Rao of Cutch in Bombay.

—*Malta Times*: "About 200 cases of antiquities were embarked on board the *Simoom*, which left on Saturday last for England. The greatest portion of these antiquities is the result of six months' excavations among the ruins of the Temple of Minerva Polias at Priene, in Asia Minor, by Mr. R. Popplewell Pullan, who, as architect of Mr. Newton's expedition to Halicarnassus, rendered effectual service to Archæology, and has since distinguished himself by his explorations of the Temple of Bacchus at Teos, and of Apollo Smintheus at the Troad, under the auspices of the Dilettanti Society. It may be here mentioned that the Temple of Minerva, which was erected by Alexander the Great, is of great beauty and the ruin as now laid bare is the most complete of any of the Ionic order, belonging to a good period of art, now extant in Asia Minor. The cases now on their way to England contain fragments of the sculptural and architectural adornments of the temple, including portions of the celebrated statue of Minerva, mentioned by Pausanias, a colossal female head of a fine period, parts of several draped statues, heads of the Macedonian time, and fragments of the frieze, which in style closely resembles the reliefs on the Mausoleum, and is believed, in fact, to be by the same hand. There are also a few inscriptions of much interest. Besides the marbles discovered by Mr. Pullan, there are thirty three cases, the fruits of the labors of Mr. Wood at Ephesus. This gentleman, as is well known, has been employed for some years past by the British Museum, in seeking for the world-renowned temple of Diana."

—A pamphlet has been published entitled "A Plea for a Free Church of England," by the Rev. C. P. McCarthy, of Cheltenham.

—The Dean of Arches, Sir R. Phillimore, gave judgment in the case against Mr. Purchas, the celebrated Ritualistic preacher at Brighton, deciding that certain vestments used by him were unlawful, as were also processions. He also admonished him to abstain from lighted candles, prostration, elevations and incense. Model figures of the infant Jesus were illegal.

Tuesday, March 1.

—A letter from Dehra Ismael Khan, dated the 18th instant, informs the "Delhi Gazette" of an attempt having been made the evening previous on the life of a young Frenchman there, by a Mahomedan fanatic, who had previously anounced his intention of slaying a "kafir" sahib and dying a martyr. The young man was stabbed in the back.

—*Bombay Gazette*: "The Chairman of the Chamber of Commerce in his late speech intimated to the Chamber and to the public his opinion that some day, whether far or near, fibre would to a great extent compete with cotton in our export returns. To some this may appear an exaggerated opinion; but many others will feel inclined to agree with Mr. Graham, and also to think with him that it is a pity that steps are not being more energetically taken to increase the culture of such a valuable fibre plant as the aloe. This opinion, which is now general in the commercial community, we endorse."

A machine for extracting fibre, by Mr. Donald Cruikshank, is exciting a good deal of attention in Bombay and is pronounced 'just the thing.'

—H. M. S. transport *Euphrates*, with 7th Hussars and details, 1,200 in number, in attempting to leave the harbour yesterday ran into the *Bates Family*. The wife of a soldier was badly injured.

—A steamer arrived yesterday from Barcelona *via* the Suez Canal.

—Mr. Nana Moroji has dismissed the charge brought by Albert Shaw against John Adams, of criminal assault upon the step-daughter of the former. The girl had written a love-letter to hte man, and did not cry out at the time; the father brought prostitutes to the tent; the revelation of immorality made in this case is quite appalling.

—H. H. the Sultan of Lahej has arrived from Aden.

—The *Hindu Reformer* proposes that the visit of Prince Alfred should be celebrated by building, with the surplus funds, a Dhurmshala for the use of Native travelers. The Dhurmshala at Tardeo is, it appears, for Parsees only.

—The Sunday Meetings of the Prarthana Somaj are henceforth to be held in what was formerly the Girgaum Ice Factory.

—*Hindoo Reformer*: "Mr. Vithoba Anna of Kurrar, has been lecturing during the last fortnight to the orthodox community on the subject of the remarriage of widows being opposed to the Shastras; and Mr. Vishnu Shastri Pandit, the chief advocate of the remarriage movement, has been expounding Shastra authorities to the public in favour of the movement."

—*The Indian Mirror*: "We announce with regret the death of Babu Doorga Churn Banerjea, the eminent native physician, so well known nearly all over Benga'. He was about fifty years of age, a man of sound general education, which is so rare among our native medical men; his talents were remarkable, and his professional skill was believed to be unrivalled among the brethren of his class. The confidence which the native community placed in him in the most difficult cases of disease, was something wonderful, and perhaps it will not be too much to say that he very well deserved such confidence. One thing however, which we cannot suppress in honesty, has been the cause of his untimely death, and the serious loss which we have all sustained by it. That was the fatal vice of Intemperance. Those who knew the awful self-indulgence to which he freely gave the reins in the latter days of his life, and the difficulty with which his services could be procured in consequence, were aware that his end could not be far off. The lamented Babu Doorga Churn Banerjea is only another victim to the terrible demon of Intemperance, which has up to this time robbed Bengal of some of her ablest sons, and threatens to do an incalculable amount of mischief in Bengalee Society.

"Scarcely twenty-four hours had elapsed after the death of Babu Doorga Churn, the telepraphic wire from England announced the cheering intelligence of his son, Babu Surendra Nath Banerjea's re-admission into the Indian Civil Service."

Wednesday, March 2.

—*Jubbulpore Chronicle*: "We regret to learn that on the night of Wednesday last an accident occurred on the G. I. P. Railway near Burra Rewa, resulting in the death of two natives and serious injuries to several Europeans. The accident was caused by an engine running into some trucks which had been left on the line.

—*Madras Times* "The Government of India have directed that all railways in India are forthwith to adopt the mode of communication between guards and engine and passengers that exists on the lines in England, viz.—by ropes hung over the doors of carriages, and which, extends to both ends of the train; at each compartment or carriage a tassel is attached to the ropes (so as to be within the reach of passengers,) and in order to prevent an alarm being given when there is no occasion for it and to detect the parties, a notice, informing passengers of the particular occasions on which they would be justified in ringing and stopping the train, and of the penalties which will attach if done mischievously, is pasted over the tassel to the walls of the carriage, a passenger therefore making use of the string must necessarily break the paper and cannot possibly therefore evade detection."

—A Hindoo is to be excuted for murdering an illegitimate child of his wife, in the Poona district.

—A chuprassie to one of the D. P. W. C. E's in Cuttack is 26 years old, weighs 30 lbs., is a little over two feet high, and beautifully proportioned. He was examined by several medical officers a short time back, and pronounced perfect in every respect. He is very intelligent, and, in spite of his size, a useful servant, especially as a messenger, carrying letters, &c., about the station on his litte pony.

—*Englishman*: "The report of the Bengal Branch of the London Missionary Society gives a striking proof of the influence which Brahmoism is beginning to take on the native mind. The missionaries attribute the absence of any converts seeking baptism in their schools to the sort of intermediate step which Brahmoism affords between Hindooism and Christianity. Formerly there was no alternative, but Brahmoism has a great advantage in not involving the separation of all family ties, whilst doing away with the absurdities of idol worship, and affording time for further enquiries after the truth. Only two young men from Balliahatty appear to have been actually baptised, two others who had been prepared having been spirited away by their relations. But to compensate for this the schools have been very successful, and the zenana visiting has been considerably extended."

—The Bishop of Bombay is to preach at St. Thomas' Cathedral every Wednesday at 6-0 P. M. throughout Lent

—*Central India Times*: "Messrs. Glover and Co. are displaying great energy in working the coal mines at Takusuna in Japan. They have imported English miners and machinery, and are already bringing up to the surface one hundred tons per day, which they expect shortly to increase to four hundred tons. The quality of the coal is described as 'super excellent,' and the quantity inexhaustible."

—*Japan Herald*, Jan 29: "One of the most startling events in the history of these settlements, has been the discovery of the existence of Christianity in Japan, on a scale hitherto undreamt of. It is well known that massacres took place between 1596 and 1640, in order to extirpate the adherents of the Jesuits, who had schemed to overthrow the reigning dynasty, and it was supposed that Buddhism had been triumphant. Now—as was the case in Madagascar, after the lapse of centuries—Christianity has developed itself amongst the native population in full vigour—although both Catholic and Protestant missionaries have both scrupulously respected treaty stipulations, and avoided proselytizing. Catholic priests went to Nagasaki in the beginning of 1863, and then discovered that Christainity yet existed; and in 1865, when a Roman Catholic church, was opened there, nearly the whole village of Urami professed themselves Christians, and persisted in coming to the church though the priests often refused them admittance. In 1867, the Bonges of that locality complained to the Governor of Nagasaki, who at once cast the prominent members into prison, though he declared that there were no better-behaved subjects of the Emperor in the public—the accused neither thieving, gambling nor fighting, paying their taxes regularly, and cultivating their land industriously. The ministers of the Treaty Powers interfered, and they were released. Then came the civil war, in which the Native Christians enjoyed a short respite from persecution. But on the 17th July, 1868, after the present government came into power some hundreds were arrested, and despite the protest of the Treaty Powers, shipped off to different parts of the country, and have never since been heard of. Recently Sir Harry Parkes informed the Governor of Nagasaki, when on a visit there, of his intention of inquiry into the condition of Native Christians at Goto. The day after the Governor summoned the Christians of Wakami to appear and renounce their faith and, despite Sir Harry's protest, on the 5th January deported a cargo of Christians—said to number 750 men. On the 6th 800 families refused to renounce Christianity—on the 7th a large number were deported. On the 8th a second steamer was sent off with 400 more, and on the 9th three steamers, a schooner, and a junk left with large cargoes of Christian exiles—the sick and dying being compelled to embark, and families separated. On the 11th a large number of women and children were sent off overland, under an escort of troops to be dispersed throughout the country. Altogether 4,200 have been deported in a fortnight, and the persecution still continues. Singular to say, three of the steamers employed in carrying out the orders of the Government have been wrecked—the *Sir Harry Parkes*, the *Governor Higginbotham*, belonging to the Prince of Gaesiu, and the *Feloong*, the property of the Prince of Simabara. Yesso is said to be the destination of these unfortunates. The young women would be sold as prostitutes, their price going to pay the debts due to foreigners."

Thursday, March 3.

—The aying of the Bombay and Aden section of the Bombay and Suez cable has been successfully completed.

—The *Times of India* gleans the following facts from a Report by Dr. Townsend, Sanitary Commissioner, Central Provinces: "As the birthplace and cradle of cholera in the Bombay presidency has been found in the temple of the god Wittoba, whither many thousands of pilgrims are wont annually to resort, so in the Central Provinces, the outbreaks hat for many years occurred there with depressing regularity have been traced up to their source in the Cave of Mahadeo, in the Puchmurree Hills. To that focus of disease and death—for that it is a place of exceeding sanctity—used to flock as many as 100,000 to 120,000 people in the month of February; and these, having sown the seeds of disease in themselves, set out thence to scatter them broad-cast over the land In 1860 and 1865, the most wide-spread epidemics that are on record could be traced distinctly to the mouth of the Cave of Mahadeo: not a single district in the Central Provinces escaped in those years. Nor were Mahadeo and his devotees sparing of the blessings they respectively gave and got; they wafted them far and wide, to the evil and to the good, to the just and to the unjust, without respect to persons or provinces.

"Sir Richard Temple, who was at the head of the Central Provinces Administration in 1865, determined to try conclusions with the god Mahadeo, by causing a proclamaton to be issued that hencefort his Cave was to remain unfrequented. The reasons for this injunction were also fully explained to the classes from whom the god drew his devotees; and the mass of them, glad, as people of other denominations sometimes are, of a good excuse for neglecting the ordinances of religion, went no more near him. In fact, they gave up godliness for cleanliness; village conservancy was attended to, and sanitary rules and precepts took the place of charms and muntras. The plague was stayed, so far as this internal source was concerned; but it was also necessary to guard agains invasions from without. Orissa threatened to be a dangerous neighbour, so strict quarantine was established. Pooree also, the abode of the great Juggernaut, poured forth its poisoned and poison-stained crowds, and measures were taken to persuade people from going thither. So successful were these simple and vigorous measures that in 1867 not a single district in the Central Provinces was tainted with cholera."

—The Countess of Mayo arrived in Bombay, on her way to England.

—At a meeting of the Bombay Church Union, Mr. Dunlop read a paper on the B. C. U. Afterwards, as reported in the *Indian Church Review*,

"*The Rev. J Boutflower* said that as the last strain of the dying swan was said to be the sweetest, so Mr. Dunlop's last words before leaving for England were the most valuable that he had uttered."

—The *I. C, R.* complains that the Byculla School-boys belonging to the Cathedral Choir, spend part of the time in playing at leap frog over the tombs.

—The Same: "The circumstances connected with the visit of the Archbishop of Syra and Tenos are enough to encourage every member of the Eastern Church Association. Not only his attendance in his robes at Westminster Abbey, on the consecration of Bishop Mackarness, and his seat near the altar at that of Bishop Mackenzie on the great festival next following, and his reception at York, which he appears to have enjoyed thoroughly, are encouraging, but the feebleness of the criticisms are equally so. At present the only adverse voices publicly raised are one from a Dr. Clark, incumbent of a new church at Southport, not far from Liverpool, and the other from a Nonconformist, who does not give his name however, who is shocked that an Archbishop of what he vigorously, though ignorantly (probably some would say because ignorantly) calls the most corrupt Church in Christendom gave his benediction to a meeting of English Churchmen in York Cathedral."

Friday, March 4.

—A correspondent of the *Times of India*: "It is wonderful that the merchants in Bombay do not urge upon the Government the completion of the direct line to Delhi. Bombay is now the great key-hole to India, and the direct Delhi line should, to use the language of the locksmith, be 'one of its principal wards.' Not a single yard of any new line of railway should be undertaken before this line is commenced. It would be impossible to overate its importance to the whole of India, especially the northern part of it."

—Mr. Laurie, Director General of Education in Ceylon, has resigned, in consequence of a rebuke administered by Government.

—The *Great Eastern*, *Hibernia* and *Chiltern* leave Aden on the 6th, with the Red Sea cable.

—The *Umritu Bazar Putrika* advises Government to levy a fee, not exceeding two rupees, on marriages, and estimates that the revenue arising

from this source would not fall short of a quarter of a million sterling.

—Deaths last week, 297.

—More fatal gunnery practice! *Cochin Argus*: "We hear from Cannanore that an accident occured recently at that station, while the Royal Artillery was engaged in ball practice. One of the balls missed the butt, and unfortunately went in the direction of a boat, in which were three men fishing. The boat capsized and one of the fishermen was killed, the other two swam ashore."

—*Pioneer*; Sir Salar Jung Bahadoor's entertainment of the Prince: "The *battue* is described as absolutely unique. There were upwards of 350 elephants on the field, a tiger was soon on foot, and by the masterly arrangements was gradually so hemmed in by elephants, that at last these formed a complete circle of not more than sixty yards diameter, with only the Prince, Sir Jung Bahadoor, and the tiger in the central space. When the latter realized his situation, he ran roaring round and round the circle trying to find an exit, and at last made a rush at what seemed probably the weakest point in the circle. This however was just in front of the Duke's elephant, and a well-directed shot from His Royal Highness rolled him over, though it took two or three more balls to finish him. It was an understood thing that no one but the Duke was to fire."

—The fibre experiment has met with a sad *contretemps* in the destruction by fire of several thousand aloe plants supplied by Colonel Ansell at Bassein.

—The Regatta yesterday is pronounced a complete success.

SOMETHING NEW OF MAHOMET AND ISLAM.

Councils, alliances, domestic interests and continental prospects, have so absorbed the religious mind of late that little has been thought or said of Islam, the religion of Mahommed and his followers. The last London Quarterly opens with an article, long and learned, on this great feature of the Orient. It is from the same pen that wrote so entertainingly of the Talmud, and gave the world such pleasing pictures of that huge rind in which Jewish tradition has hid the kernel of God's Word. *We do not think that this story* of the Koran is equal in originality or interest to the story of the Talmud. Mahommed, his history and his book, have been more thoroughly ventilated than the obscure mass of Jewish tradition that proved such a fountain of oriental sense and nonsense. It is not possible even for this prince of book-worms to add such a wonderful sum of information to the excellent articles in the leading encyclopedias. We have the key-note of this treatise on Mahommed in this statement:

"There is, however, another view which, though more slowly, yet as surely is gaining ground in the consciousness, if not of the world at large yet of those who have looked somewhat more closely into this matter. It is this, that Mahommedanism owes more to Judaism than either to Heathenism or to Christianity. etc., etc." "We think Islam neither more nor less than Judaism adapted to Arabia," etc., etc. These views are confirmed by "certain mediæval Jewish opinions, both on Christianity and Islam, which will probably astonish our readers.' There are pages here of history and tradition concerning the Prophet, his epileptic experiences and his miraculous visions and journeys. The main point receives great illustration from Mahommed's discussions and negotiations with the Jews of Medina during the first year of the Hegira. It is well known to every reader on the subject that Mahommed professed to restore to the world 'the religion of Abraham.' Our learned friend gives 'the floating outlines of the faith of Abraham to be gathered from the Haggadah,' and says that 'these traits form the fundamental basis of Mahommed's doctrine, often in the very words, always in the sense of these Jewish traditions.' As far as the Koran and kindred literature is concerned, this authority on the Talmud is able to assure us that the "entire world of pious biblical legend which Islam has said and sung in its many tongues, to the delight of the wise and simple for twelve centuries, is now to be found either in embryo or fully developed in the Haggadah."

It is very entertaining and instructive to learn the particulars of these correspondences between literatures of the Orient. It is very interesting to observe the points of actual, known contact between the Arabian Jews and the Arabian Prophet. But though perhaps we ought to be ashamed of ourselves, we must confess that we are not in the least degree astonished at the revelations of the great Talmudist. This view of Mahommed's doctrine, which he speaks of as "slowly gaining ground with those who have looked closely into the matter" is the very view that we, in our comparative ignorance, have always held. We have never, for good reasons, written any very elaborate arguments to support the statement. But ever since we have read and thought about Islam we have taken it for granted, "that Mahommedanism owes more to Judaism than either to Heathenism or to Christianity." If we think that, for its success, it owes still more to the world, the flesh and the Devil, it does not at all modify our impressions in regard to the source of all its main ideas of things eternal.

It is a misfortune sometimes to anticipate too well. You lose the benefit and pleasure that accompanies astonishment and deep impression. You also expose yourself to the charge of affectation of superior discernment and instinctive apprehension. But now and then science and criticism offer the world, and especially the believing world, a great discovery that is evidently meant to make every eye stare and every hair stand. It is an awkward position to assume—that so you always thought. But we are just in this absurd predicament with this matter of Mahommed, and also with the wonderful revelations of the spectrum analysis. While we are truly astonished at the simple mode of determining facts in regard to the physical constitution of distant worlds, we are not in the least astonished at the facts discovered. When called upon, as we are in nearly every monthly magazine, to be utterly dumb-foundered because the moon is not made of green cheese, and because there is iron and other familiar metals in that very reliable orb, the sun, we are unequal to the sensation, and can only remark, modestly, that we would have been astonished had the results of scientific investigation been different. As long as we have thought about any other material world than this which we inhabit, we have very quietly supposed that others were, on the whole, made up of the same or similar elements with our own. *It is very* pleasant to have these unobtrusive views of ours confirmed by the majesty of scientific discovery. And so with regard to the teachings of Islam, it is very pleasant to learn, from a vastly learned writer, the truth of our long cherished impressions as to the real origin of whatever in Islam is evidently true and for the advantage of mankind. Ideas of the Unity of God, Eternal Purpose, Submission to the Divine, Will, and many other conceptions of religious truth beyond all doubt, were derived from the fountain head that held the Oracles. These entertaining pages of the *Review* will therefore confirm the impressions of many who had no idea of being original or advanced in supposing that "Mahommedanism owes more to Judaism than either to Heathenism or to Christianity.

We are impressed with the case in which much modern criticism deals *impartially* with such topics as the Scriptures, the Talmud, Mahommed, Christianity and Christ. It is so easy to write impartially about anything when there is no bias for or against any opposing idea or interest. But this apparent candor is in many instances but a flimsy veil for real scepticism, and aims at reducing everything high and holy to a common level with the false and the debasing. It is not enough to vindicate for Mahommed a place and name "in the golden book of humanity," but by comparison and inference and apologetic suggestion, his faith and works must be brought into a favorable light even with pure religion and undefiled. No man can write with absolute impartiality about fatal error, unless, he has no sympathy with sacred truth. But every one who undertakes the work of "*impartial* criticism" in this sphere of religious faith knows perfectly that he uses the very weapon that is most easily concealed, and the most effective for the overthrow of the unwary. Hobbes, the sceptical philosopher of the seventeenth century, had what a satirical writer termed his "Pit, Box, and Gallery friends." The *Pit Friends* were the uncultivated roughs, who, hearing that "Ill-nature, Debauchery and Irreligion were Mathematics and Demonstration, clap and shout, and swear by all that comes from Malmesbury." The *Gallery Friends* are "a sort of small, soft, little, pretty, fine gentlemen, who, having some little wit, some little modesty, some little remains of conscience and country religion, could not hector it as the former, but quickly learnt to chirp and giggle when t'other clapt and shouted." But "the Don-admirers and *Box friends* of Mr. Hobbes are men of gravity and reputation, who will scarce simper in favor of the philosopher, but can make shift to nod and nod again." It does not require a powerful glass to see the nodding of the *Box friends* of unbelief and irreligion. Some of our Sunday papers will represent the *Pit Friends*, and some of our monthly magazines will represent the *Gallery Friends*, but we must look into a Liberal Quarterly to find the *Box Friends*, in all their force and dignity. Here is the source of totally impartial views in regard to Beelzebub, without defending him, or abusing him. Here we will find that sublimity of philosophy which contemplates Brahma and Vishnu, without the slightest prejudice from any superior knowledge of God and the Redeemer.—*New York Observer.*

TELEGRAPHIC NEWS.

London, Feb. 22nd.—Government have introduced a Bill for the amalgamation of the Law Courts.—The Army Estimates show a diminution of £1,136,900 sterling, and 12,000 men; and the Navy Estimates, a diminution of £746,000 sterling, and 2,000 seamen.—The Bishop of Chichester is dead.—The trial of Prince Pierre Buonaparte will commence at Tours on the 21st of March.—The French Ministry have urged the postponement of the decision regarding the question of infallibility.—Earl Derby has declined the invitation of the Conservative Peers to assume their leadership.

23rd.—The iron-clad *Abyssinia* has been successfully launched.—Mr. Disraeli is now convalescent.—An important debate has taken place in the French Chambers on home policy. M. Favre blamed the Ministry for the less tolerant and personal system which he said had superseded that previously in force, and he advocated a dissolution. Count Daru replied vindicating the Liberalist Ministry. The Chamber passed a vote of confidence in the Ministry by 236 votes against 18.

26th.—Mr. Bernal Osborne has been elected Member of Parliament for Waterford.—The shareholders of the Albert Insurance and Assurance Company have adopted Mr. Thomson's plan of reconstruction, subject to certain modifications in detail, and have appointed a permanent committee.—The prospectus of the new Albert Assurance Company has been issued.—An animated debate has taken place in the Corps Legislatif on official candidatures. M. Ollivier reiterated that he would preserve the strictest neurality in political matters. He renounced the errors of the past system (of administration). His speech has caused a great commotion. In the Right Chamber M. Pinard said that it was impossible to support the Cabinet, nevertheless the Chamber have adopted M. Ollivier's views.

28th.—The Duke of Richmond has accepted the leadership of the Conservatives.—The Bishop of St. Asaph has resigned.—Mr. Heron has been elected for Tipperary by a majority of 18 votes. Serious election riots have taken place at Waterford.

March, 1st.—In the House of Commons last night Mr. Grant Duff in replying to Sir Stafford Northcote said he could not make any financial statement before Easter. He is willing to produce correspondence relative to the revision of the last Budget. Mr. Grant Duff in replying to Mr. Lindsay said that any recommendation from the Indian Government for recompensation to the officers of the 7th and 19th Hussars in consequence of the recall of those regiments would be carefully considered.—The East Indian Regulation Bill has passed through the House of Commons.—Further agrarian outrages are reported in Ireland—Obituary —Sir John Leeke—Lord Napier of Magdala before the Abyssinian Committee said, that in November, 1867 no approximate calculation of the expedition was possible. His Lordship added that the coast route was altogether unknown, and that the cost of the expedition increased as additional items were discovered as being requisite (for the success of the expedition). He further stated that, it was possible that the followers of the army numbered 30,000, the actual estimate being 7,900, and that no more troops had been employed for transport service than were really needed.—The verdict in

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the Mordaunt case declares Lady Mordaunt to be insane now, and to have been so at the time of citation—The Indian Civil Service appointments have been increased to forty—Sir John Lubbock has been elected for Maidstone.—Mr. Bright is gradually recovering.

Miscellany.

—There are in New York 13 theatres and similar places of amusement, the receipts of which are 70,000 dlrs. weekly, a sum thrice as large as is paid to all the preachers of the Gospel in that city.

—The Swedish law punishes by fines proselytism from the Lutheran Evangelical Church.

—The following extract from a home letter has been handed on by a friend:

"*O that Ishmael might live before thee.*" Gen. xvii. 18.

Sed Mustapha Ben Youseph, Missionary of the Palestine Christian Mission to the Arabs, gave a most interesting Lecture to a large audience in Queen Street Hall, Edinburgh, last evening in behalf of the said Mission. The Rev. Andrew Thomson D.D. who recently visited the Mission Station at Nablous in the chair. Mustapha who wore the Oriental dress was particularly interesting to the audience, he looked fair enough for a native of Britain and spoke the English language better than any foreigner we have heard. He commenced his lecture, by giving a very interesting account of himself. He stated he was a native of Algiers, that when young he was seized and carried off by the Arabs to the desert among whom he was brought up; after some considerable time, however, he managed to run away, and joined his sister who was in business in Paris, where he remained for some years and came with her to London to the Exhibition of 1862. In that Exhibition his sister's stand was known as the "*Oriental Court*," it was subsequently removed to the Crystal Palace, Sydenham. In September 1864 while there engaged at his sister's stall a copy of the New Testament was given him from the Bible stand of the Crystal Palace, which he eagerly perused and reperused until, through the Divine blessing accompanying the word of God, he was brought to the knowledge of our Lord Jesus Christ and was filled with an eager desire to make known the blessed Gospel to the Arabs. Mustapha gave a painful narrative of the persecutions, privations and sufferings he endured from his relatives, including his sister and other friends, in consequence of embracing Christianity, over all of which he however trumphed,—and his situation becoming known to some philanthropic Christians, he was with their assistance sent to college, to qualify himself for the duties of a Missionary which he has at length accomplished, and he has been appointed by the before mentioned Society an additional Missionary to their station at Nablous, the ancient Sychar and Schechem of Scripture, and before proceeding thither which he was to do shortly, he was now engaged advocating the claims of that Mission in this country. Mustapha then proceeded to urge the claims the Mission had on the support of his audience, He stated that it was the only direct and special Protestant Mission to the millions of the Ishmaeltes, and he might premise "that before we presume to cast a stone on the church of Rome for attempting to do God's work among the Mahommedans in a manner which we thus condemn as unscriptural—it behoves us to mourn over the sinful indifference which the Reformed Church manifests in neglecting to make any effort to reclaim and convert these lost sheep of the house of Ishmael. Mustapha then gave the following brief account of the formation of the *Palestine Union Mission* and the establishment of the Mission at Nablous. He said, the Holy Land with a population of nearly 600,000 souls has notwithstanding all the Christian enterprise and activity of the last century, been strangely neglected by the Protestant world. The Jewish inhabitants number less than 20,000, but the country is tenanted by another race which is also of the seed of Abraham—the Arabs, a people whose present belief and intellectual qualifications appear especially to prepare them for the reception of Christianity. For many ages past the whole land has been under the depressing influence of Mohammedanism without any organised effort being made to bring the Arabs to the saving knowledge of the Gospel. The sanguinary law which formerly inflicted the penalty of death on every Mussulman who forsook his faith and thus smothered all spirit of enquiry, has happily been repealed by *Hath Humnezum* a decree of the Sultan obtained chiefly through the influence of the British Government by which religious liberty is granted to all creeds in the Turkish Empire. The word has therefore "*free course*" in Palestine, and every man is at liberty to adopt what religion he pleases. A great change seems to be passing over the Moslem mind; the old fanaticism is slowly dying away and a spirit of religious enquiry rapidly spreading. Impressed by the conviction that it is the duty of British Christians to send the Gospel to the land from whence it originally came a few friends commenced the "Palestine Christian Union Mission" in 1865.

Youhannah El-Karey, a young Christian Arab and native of Nablous, who came to this country in order to receive Christian instruction that he might be qualified to preach the Gospel to his countrymen, after some years of study at an English College was approved of by the Committee as a most fit person to try the mission among his people, and as the first Missionary he, with his wife, left England for Palestine on the 2nd of October 1867. During their short stay in Egypt he embraced the opportunity afforded him to preach the Gospel not only to the natives in Arabic, but in English to an audience composed chiefly of English and American sailors. They reached Jaffa on the 26th October, and next day being Sunday, he preached to the American colony. On the evening of the following day, the 28th, they reached Nablous, El-Karey's native town from which he had been absent about eight years. He found great improvement in the feeling manifested by the Mohammedan population towards Christians, and he believes the whole country to be much more open to the Gospel than it was when he left home. At first, the Missionary and his wife took up their abode at the house of his eldest brother. It was not till Christmas that they were enabled to secure a house for themselves with a room in it suitable for public worship. From the time of his arrival, however, he addressed himself energetically to missionary work in the bazars of Nablous, in the surrounding villages, and wherever he could meet with an audience or even a single hearer. As soon as the missionary got possession of his house he opened the large room for public worship:—the first day it was filled. His stated congregation small at first has continued to increase. When Mr. Gaze attended in March last, there were upwards of forty at the Arab service. *Besides the Sunday services, there is a week day* service every Thursday. The missionary's chief work, however, consists in visiting the places of public resort, and the villages round Nablous about thirty in number. Mrs. El-Karey employs herself in teaching a female school which promises to be agreat blessing to the rising generation.

Professor Millegan, D.D., Aberden, who visited the Mission last spring in company, with Dr. Andrew Thomson of Edinburgh, our worthy chairman, says: With *Elkacy* himself both Dr. Thomson and I were much pleased. He seemed to us a simple-minded earnest Christian, labouring amidst many difficulties and discouragements but quietly and patiently working on. I came away with the impression, that in both husband and wife the Society had faithful labourers."

Mustapha farther read an extract from the pen of Mr. H. M. Gaze as follows: "Having on two occasions come into personal contact with your missionary at Nablous, El-karey, I considered it might be interesting to your committee to know the impressions produced by the opportunities afforded of examining the progress of the work under his direction. On both occasions I received kind and ready assistance from El-karey. I was struck with the respect that appeared to be entertained for him on every hand, Bedouin Arabs, Mohomedans and professed Christians by the way side, all appeared to salute him as a friend. He conducted us to the Pasha of the town, a person next to the Governor of Damascus, of great influence in Syria. The reception obtained through him was very gratifying, and the Pasha treated him with every mark of good will. Mrs. El-karey is an active co-worker with her husband in conducting working meetings for the native women, and in house to house visitation, anxiously striving to elevate those poor degraded creatures in the social scale. On my last visit in March I asked El-karey to conduct a service in the mission room on Sunday morning. An American party having arrived on Saturday evening, our united numbers were 30. In our party four clergymen of the Established Church, and in the American party three ministers of various denominations, rather a severe ordeal, but your Missionary conducted the service with great efficiency; all seemed pleased with the simplicity of the receive. I attended an earlier meeting of the Native congregation conducted in Arabic. It was well attended and all seemed interested. When one remembers Mrs. El-karey as an Englishwoman accustomed to the comforts of an English home and that her husband has also acquired English tastes and habits we cannot but admire their self-denial and zeal in their work in which they appeared to be cheerful and devoted, and we all united cordially in wishing them *God speed*."

PASSENGERS SAILED.

Per *China*, *26th*:

For Southampton.—Mrs. Playfair and four children, Mrs. Williamson and two children, Mrs. Hunter, Dr. R. B. Barton, Mr. Cumming R. A. Mr. W. Day, Sir Claude de Crespigny, and Lieutenant C. P. Foot.

For Marseilles.—Mr. C. E. Cresswell, Mr. A. R. Guiney, Mr. and Mrs. Pereira and four children, Mr. G. Steinthal, Mr. W. Kaye, Mr. H. G. Dunlop, Mr. C. H. Campbell, Captian Jarrett, Captain Cope, Mr. Alex Duff, Mr. W. Hamilton, and Captain W. P. Harrison.

For Suez.—Lieutenant-Colonel Blomfield, Mr. Beynon, Mr. C. J. Sangdon, Mr. D. R. Ford, Mr. M. G. Moore, Mr. Gobbard, Mr. Tilliard.

Per *Krishna*, *28th*:

For Suez.—Mr. Tod; Mr. Symons; Rev. E. and Mrs. Storrs, and four children; Mrs. Mabbolt; Mrs. Ledgard and infant; Mr. Murdoch; Mr. Marsh; Col. Gastrell; Mr. Jackson; Captain McDougall; Rev. Mr. Fergusson, wife and three children; Mrs. Hogg and two children; and Mrs. Simpson.

Per *Afrique*, for Marseilles, via Suez Canal; Colonel Maitland, Colonel Napper, Colonel and Mrs. Arthur and child, Colonel and Mrs. G. F. Hogg, Colonel and Mrs Owen, Captain and Mrs. Templeton, Captain and Mrs. Sellon and three children and native servants, Captain and Mrs. R. H Dyas, Captain and Mrs. Bedford, Mrs. Stewart and child, Miss E. Wright, Mrs. Sandegson, child and European nurse, Miss Johns and ayah, Dr. and Mrs. Farmer and two children, Mons, Chenue, Mrs. Taylor and 2 children, Dr. Rennick, Miss Leslie Mr. Gundert, Mrs Howard, Mr. Hodgson, Mrs. Rheinhardt and three children, Mr. and Mrs. Doederlein and two children Miss Lulie's servant, and Mr. Stewart's servant.

PASSENGERS ARRIVED.

Per *Columbian*, *27th*:

From Southampton.—Colonel Muter, Captain Farquharson, Assistan Surgeon Banks, Dr. Diver, Mr. and Mrs. Cooper and three children Miss Tremenhere, Messrs LeBreton, H Osborne Fagan, Nelson Purdie, G. Mason, A. Gowland, W. Stewart, A. J. Tout, H. W Pellow, and J. G. Sampson.

From Marseilles.—Colonel and Mrs. Huntley Garden, Captain C. A. Smith, Mr. and Mrs. Robertson, child and servant, Mrs McLeod Innes, Mrs Thornhill, Miss E. Bayley, Messrs W. E. Dyce Nicol S. N. Martin, R. J. Harper, W. Paterson, D Sim. J. G. Anderson H. Anstruther, Singla, S. H James, A. H. Irvin, Gilchrist, C., Jankinson, and J. R. Kennedy.

From Malta.—Mr. and Mrs. Asphar, child and servant.

From Suez.—Captain Rutherford, Messrs E. Jacoub, T. Wright, Krichauff, Whyte, Wash, Shepherd, and Loforte.

From Aden.—His Highnes the Sultan of Lahej, two friends and suite, Captain Goodfellow and two servants.

From Southampton for Shanghai.—Mr. Maciver.

From Marseilles for Calicut.—Mr. Mackenzie.

From Marseilles for Calcutta.—Captain Adams.

DOMESTIC OCCURRENCES.

DEATHS.

BEAUVAIS—Feb. 11th, at Kurrachee, Edward Theodore, infant son of Edward and Elese Beauvais.

MOYLAN—Feb. 4th, at the residence of Mr. Browne, "Mount Pleasant," Singapore, William Moylan, Commader *Forget-me-not*.

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